2: Henry E-5 (1932-1934) 1941

SM3 Caingang SM3

Aweikoma

for linguistic purposes. None of the women speak Portuguese. Most of the ethnological data was obtained in the native language, which I learned to speak.[6]

Whatever merits this book may have are due primarily to the training I received from my teachers Franz Boas and Ruth Benedict. The specific suggestions they have made regarding Kaingáng culture have often provided far-reaching insights into its nature. Dr. Margaret Mead's lectures on field methods and her criticism of my manuscript have been of great help in the formulation of my ideas about Kaingáng culture. To Mr. Hans J. Uldall, ace of phoneticians, go my thanks for the excellent preparation that helped make it possible for me to master quickly the peculiarities of the Kaingáng language. The criticisms of my wife, Zunia Henry, have been most valuable.

The field work that supplied the basis for this book was made possible through an appropriation of the Department of Anthropology of Columbia University.

My gratitude is due to my two dear friends, Eduardo de Lima e Silva Hoerhan, and his wife, Dona Francisca whose kindness and solicitude made it possible to carry on under strange and difficult circumstances.

Brazilian officials, particularly Dr. Dulphe Pinheiro Machado, Minister of Labor, Dr. Bezerra Cavalcanti, now deceased, of the Indian Service, and Dr. Roquette-Pinto and Dona Heloise Torres of the National Museum, have also been immeasurably helpful and kind to me.

JULES HENRY

Instituto Politécnico Nacional
Mexico, D.F.

[6] See Appendix IV.

[p. xviii is blank]

3:Henry E-5 (1932-1934)1935 SM3 Caingang SM3
Awetikoma

The data for this paper were obtained during my stay among the Kaingang Indians of Santa Catarina, Brazil, from December 1932 until January 1934. Although the object of the investigation was primarily ethnological enough data were obtained for an outline of the language. The language was studied principally in order that I might learn to speak it — which I did — and the great bulk of my ethnological work was done in the native language. Nevertheless, since the language was utterly strange to me and there was no source from which I might learn it[2], except from the Indians, I found it necessary to make a certain amount of systematic analysis.

There are several Indian tribes in southern Brazil that are called Kaingang: one in São Paulo, another in Paraná, and still others in Santa Catarina. Those that I studied are in

[1] The field work was made possible by a grant from the Rockefeller Foundation to the Columbia University Department of Anthropology.

[2] I am indebted to Eduardo de Lima e Silva Hoerhan of the Serviço de Protecção aos Indios for assistance in the early days of the study.

[3] Formerly part of the Municipality of Blumenau.

[4] Ehrenreich, *Archiv für Anthropologie*, NS. III, 1906, pp. 53, 55; *Festschrift für Adolf*

[P. 172 (5)]